

S O M E *

PREDICTIONS

O R

PROPHEESIES,

O F

Several of the Reverend and worthy
 Servants of the Lord, viz. Mr. *Thomas*
Lundie, Mr. *Samuel Rutherford*, Mr. *John*
Welsh, Mr. *Richard Cameron*, Mr. *Alexander*
Peden, Mr. *James Renwick*, and others;
 the Accomplishment whereof seem to
 be drawing near.

To which is added,

A Letter written by Mr. *John MacClelland*,
 Minister of *Kirkcudbright*, to *John Lord*
Kirkcudbright: As also a Note of a Sermon
 preached by said Mr. *John MacClelland*, af-
 ter he wrote the said Letter. With an Epitaph
 upon Mr. *John MacClelland*, written by him-
 self a little before his Death.

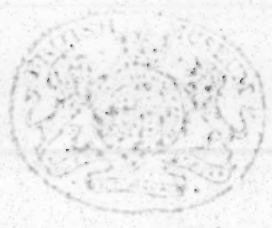
L I K E W I S E,

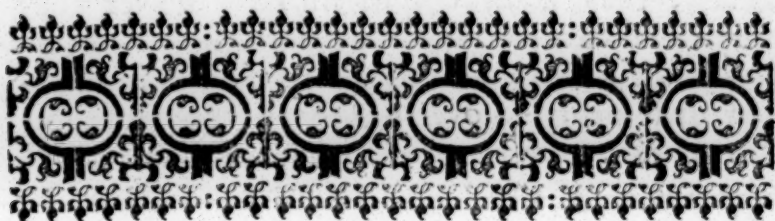
An Account of an Apparition in the Castle of
Edinburgh, in the Year 1651 or 1652.

E D I N B U R G H,

Printed by ALEXANDER ALISON, North-side of the Street, op-
 posite to the Bow-head Well, Lawn-Market, for DAVID DUN-
 CAN, near the Foot of the West-bow. MDCCLXXXIX.

THE
EDITION
OF
THE
LAW





Mr. *Thomas Lundy*, a godly Minister at *Rattery* in the North, his Sister, a Lady in that Country, who died *anno* 1693, gave the following Account to a godly Gentleman.

THIS that followeth is written word for word, without either adding or pareing, out of a book, entituled, *A brief refutation of the errors of toleration, erastianism, independency, and separation*, delivered in some sermons from *1 John* iv. 1. preached in the year 1652, by the reverend Mr. *James Fergusson* late minister of the gospel at *Kilwinning*.

In his second use, of his refuting toleration, he saith, Hence see what an account those magistrates have to make, who make no use of their power this way for God, if they get their own houses built, cares not for his: If rebellion against themselves be curbed, cares not for the curbing of rebellion against God.

This was the sin of the parliament of *England*, though they entred into a Covenant with the Most

High God, that they would suppress error and heresy, they never employed their power that way; and that because they durst not for angering of their army, and therefore God hath suffered their army to overturn them, and set themselves, and whom they please, in their place: And now they, by their practice, give toleration to all, and this is the way to strengthen them. I say, in the name of the Lord, if they repent not, it shall be the way to ruin them, a people swearing in their low condition to root out heresy, &c. and God blessing them from that day; and within a few years carrying themselves as if they had sworn to do the contrary, to suffer all, encourage all, in spite of all the devils in hell, to vent what blasphemies they please, and for their encouragement, to give them surety, that no power in *Britain* shall hinder them. Was there ever such an affront done to God? Think ye, that he will sit with it? No, if he should make the one half avengers of a broken covenant, against the other, he will not. It is noted of *Asa*, 2 *Chron.* xiv. 5. God's way, to keep magistrates sure, and their kingdom quiet, is to be zealous against false worship: No, but (say they) the way is not to anger hereticks, they are the surest pillars of our common-wealth, but wo to, and will be to that common-wealth, that is builded on such pillars. And if *Scotland*, or any party in it join with them on these terms, our wo is but coming. He is a jealous God chiefly in the matter of his service, as is clear from the second command.

The said Mr. *Thomas Lundie*, after some sickness, and seeming to recover again, which comforted

comforted them ; but one morning staying longer in his chamber than ordinary, his sister, the foresaid lady, knocking at his chamber door, who opening it, she found him more than ordinary weightied, she ask'd him the reason, seeing he was now better ; whereupon, smiling, he said, sister, within few hours I will be taken from you. But alas ! for the days I have seen upon *Scotland*, the Lord has let me see the *French* going with their armies through the breadth and length of the land, marching to their bridles reins in the blood of all ranks, and that for a broken covenant, but neither you nor I will see it.



I shall also mention that great servant of Christ Mr. *Rutherford*, whose letters now published can witness, what solemn days of the Spirit, and sensible outlettings thereof, he oft had in his experience. Tho' books can tell but little what he really felt and enjoyed. I shall only set down some of his last and dying expressions, which I had from these who were then present, and caused write down the same from his mouth, that may shew how lovely he also was in his death, and how well that did correspond with his former life ; some of his words are these, *I shall shine, I shall see him as he is, and all the fair company with him, and shall have my large share, it is no easie thing to be a christian, but as for me, I have got the victory, and Christ is holding forth his arms to embrace me. I have had my fears and faintings, as another sinful man, to be carried through creditably, but as sure as*
ever

ever he spake to me in his word, his Spirit witnessed to my heart, saying, Fear not, he had accepted my suffering, and the outgate should not be matter of prayer, but of praise. He also said, thy word was found, and I did eat it, and it was to me the joy and rejoicing of my heart. And a little before his death, after some fainting, he saith, Now I feel, I believe, I enjoy, I rejoice. And turning about to Mr. Blair, then present, he said, I feed on manna, I have Angels food, my eyes shall see my Redeemer, I know that he shall stand at the latter day on the earth, and I shall be caught up in the clouds, to meet him in the air; and afterwards hath these words, I sleep in Christ, and when I awake, I shall be satisfied with his likeness. O for arms to embrace him. And to one speaking anent his painfulness in the ministry, he cried out, I disclaim all, the port I would be in at, is redemption and forgiveness of sin through his blood. And thus full of the Spirit, yea, as it were overcome with sensible enjoyment, he breathes out his soul; his last words being, *Glory dwells in Immanuel's land.*



*Some words of a preface, by Mr. John Welsh,
a little after the battle of Bothwell-bridge.*

O but I have great news to tell you this day; but you may say, can you tell us greater news than yon that is at *Edinburgh*? that they are heading and hanging, and shedding the blood of the faints: But saith he, I have greater news to tell

tell you from my great Master, and that is, I see *Scotland* in a field of blood, and I see all *England* and *Ireland* in a field of blood; but before that time the Church will get a breathing, but she will fall asleep, and will not improve it rightly; but the first wakening she will get, the man will step over his bed-side in his childrens blood, and then the Church will awaken; and he said, it will be at such a nick of time, that one of the nations will not be able to help another, and he said, O! but any of them who have moyen with our Lord, had need to pray, that that sad day might be prevented, and he said, the decree is gone forth and past in Heaven, it is past remedy.

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SOME of the last words of Mr. *Richard Cameron*. In a Sermon, he told his hearers, that it would be the last time that he would preach in this world, and that he had finished that part of work his Lord and Master had put in his hand; and so it came to pass, the meeting being on a green mountain side, near to the water of *Renen* in *Galloway*, where he said, This is the ground where neither coulter nor sock have gone, and yonder beneath is the ground that hath been ploughed and laboured; but the day is coming, saith he, That there shall be as little labouring yonder as there is here, how can that be, say ye? I answer, because there shall be no man to do it, for the land shall be utterly desolate: There will be two of the afflicted and banished, that will be lying in holes, and they shall look out and see no man, and they shall go from one hill to another, and see no man and then shall come to a  
great

great palacé, and the one will say to the other, I will go in and see what is in this great and fair palace, and when he comes out he will tell his neighbour, that there is no man in it; and they will go forward to another palace, and one of them will go in and see what is in this palace, and being there, will go to his neighbour, and say, Dwell ye in this palace, and I will dwell in the other; and the man will answer, We will not dwell in them, for they were built with the ruins of the work of God; but I will tell you, what we will do with them, We will burn them with fire; and so said he, what will become of our fair buildings, that have been built with the ruins of the work of God? they will be burnt with fire, and shall be desolate and ruined. And he told also, That a man should ride a days journey, and not see a house reiking, nor a cock crowing; because desolation should be so great.

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*A prediction of Mr. Peden's.*

MR. Peden said to a certain gentleman, *Mon-sie, Monsie, Monsie*, will be through the breadth and length of the land; yea, I think I see him at our fire-side slaying man, wife and children. The remnant will meet with a breathing, but they will be driven to the wilderness again, and their sharpest showers will be last.

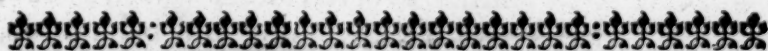
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*Some notes of a preface by Mr. James Renwick.*

THERE are many, says he, that looks for a delivery now, but, for my part, I look for no such thing, I will not say but there my be instruments

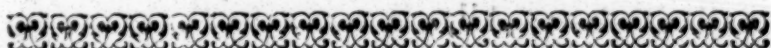


struments to cut off some of the Lord's enemies, but I fear we shall not have much to brag of, when all is done; but if ye will look for a delivery, look for these four things, *1st*. Before it come, I assure you before it come to pass, first, the cup must go round, and round it must go, it is begun at the house called by his name, but it shall go round; some have refused it, but they shall drink it: All, all ranks shall drink it; the nearer the brim the better, and the nearer the bottom the bitterer, the unmixed wine shall many of this generation drink. Such as are enemies shall drink of it, prelates shall drink of it, malignants shall taste of it. *2dly*. The land shall be desolate, yea, desolate shall this land be. *3dly*. There shall be no airth to flee to, neither hill nor mountain, nor armies. *4thly*. His cause shall be rightly stated, but ye may say, by whom? if the cup must go round and the land desolate? I answer, it shall be by a remnant whom he will spare, and whom he will honour to state his cause rightly; then may ye look for Christ's coming to *Britain* and *Ireland*; but there may be some poor body here will say, If the cup must go round and the land desolate, and no airth to flee to, what shall I do? I counsel thee, that thou mayst make sure thy interest in Christ, that thou mayst shelter under his shadow. Thus far by Mr. *James Renwick*, who crowned his service by martyrdom.

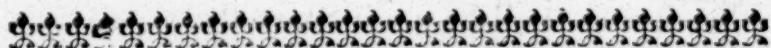


MR. *Douglas*, a godly Minister in *Galloway*, a little before his death, seemed more than ordi-

dinary weighted, and groaned heavily out, saying, O! sad days for *Scotland*, his wife asked what will be the instrument, he said, The sword of foreign enemies, they will be heavy and sharp, but short and not long; but they will not be yet, but not long to them. But O glorious days on the back of them to poor wasted *Scotland*!



MR. *John Semple*, Minister in *Carsphairn*, when scarce able to speak, lying on death-bed, cryed out at his dying, A popish sword, a popish sword, for thee O *Scotland, England and Ireland*.



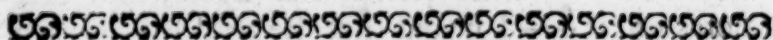
MR. *Andrew Melvil* Minister, and professor of divinity in *St. Andrews*, a man zealous and bold in the cause of God, when some blamed him as firey, said, If you see my fire go downward, set your feet on it and put it out; but if it go upward, let it go to its own place, meaning that his zeal was not for himself, or outward things.



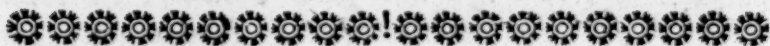
MR. *John Scrimzeour* minister at *Kinghorn*; he went minister with king *James* to *Denmark*, when he went thither to fetch home queen *Anne*, a man rude like in his cloathing and behaviour, and some of his expressions, but one of a deep reach in natural wit, very learned, but especially in the *Hebrew*, who oft wished most part of  
books

books to be burnt except the Bible, and clear notes on it—I heard that he told his intimate friends, that having a young daughter whom he loved dearly, that she took the cruels, and had several running sores, especially one great one in her arm, and was at the point of death. So as he was called up one night to see her die; I went out, said he, to the fields in the night, being in great anxiety, and began to expostulate with God in a fit of great displeasure, and said,

*Thou knowest O Lord, I have been serving thee in the uprightness of my heart, according to my measure, and thou seest I take pleasure in this child, and cannot I obtain such a thing as this at thy hands? with other such expressions, as I durst not again utter for all the world, for I was in great bitterness; and at last it was said unto me, I have heard thee at this time, but use not such boldness in time coming for such particulars. And when I was come back, the child was sitting up in the bed fully whole, taking some meat, and when I looked her arm, it was quite healed. He was by the bishops deposed, and put from his charge at Kinghorn, but preached several times in the castle of Edinburgh, at Larbor, &c. A little before his death, Mr. John Livingstone went to see him; he was troubled with the gravel, and several times forced to go to another room for rendring urine, and all the time was made to cry out bitterly in pain: When he came back, he said, Johannes, I have been a rude stunkard man all my days, and now by this pain, the Lord is dantoning me to make me as a lamb, before he takes me home to himself.*



MR. *Robert Cuninghame* minister at *Hollywood* in *Ireland*, one time Mr. *Liviston* went with him to visit a family of two gracious persons, whose young child was overlaid the night before. Mr. *Liviston* observed, that he urged the Lord was debating some secret controversy : Mr. *Liviston* enquired how he came to do so ? He answered, he knew no particular, but or he came, he had dealt with God to direct him what to say, and could get nothing else but what he said. Mr. *Liviston* was with him at his death at *Irvine*, besides many other expressions, he said, I see Christ standing over death's head, and saying, deal warily with my servant, loose this pin, this tabernacle must be set up again.



MR. *Welsh* and Mr. *Forbes*, great witnesses of Christ in this land, when they were prisoners, gave this account of their cause, in a letter to Mr. *James Melvil* and his Uncle, then at *London*, which under the said Mr. *Melvil's* hand, is set down in a manuscript of his, their words are these, *Dear brethren, we dare say by experience, and our God is witness we lie not, that unspeakable is the joy that is in a free and full testimony of Christ's royal authority : Unspeakable is the joy of suffering for his kingdom (for on that truth was their suffering stated) we had never such joy and peace in preaching of it, as we have found in suffering for the same ;*



we spoke before in knowledge, we now speak by experience, that the kingdom of God consists in peace and joy. And in another letter, thus they say, Our joy hath greatly abounded since the last day [which was after passing sentence of death on them by affize at *Linlithgow*] so that we cannot enough wonder at the riches of his free grace, that should have vouchsafed such a gift upon us to suffer for his kingdom, in which there is joy unspeakable and glorious; and we are rather in fear, that they [to wit the sufferings] be not continued, and so we be robbed of further consolation, than that they should increase; surely there is great consolation in suffering for Christ, we do not express unto you the joy which our God hath caused to abound in us.



*William Cuninghame* of *Dolphington*, tutor of *Bonington*, who spent ordinarily the most part of every forenoon only in praying, reading and meditation on scripture: When some enquired how he could stay so long at prayer? he answered, he could not come till he got access to God in prayer, and when he got access, it was so sweet he could not leave it.



*Elizabeth Melvil* lady *Culrofs*, tho' daughter of the laird of *Halhill*, who professed that he had got assurance from the Lord, that himself, his wife and all his children should meet in  
heaven.

heaven. She was famous for piety, &c. most unwearied in religious exercises, and the more she attained to access to God, she hungered the more. At the communion of the *Shots* 1630, when the night after the *Sabbath* was spent in prayer by a great many christians, in a large room where her bed was, and in the morning all going apart for their private devotions, she went into a bed, and drew the curtains, that she might set herself to pray.

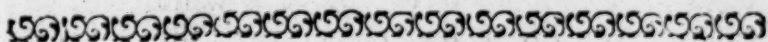
*William Rig* of *Aitherny* coming into the room, and hearing her have a great motion on her, altho' she spake not out, he desired her to speak out, saying, There is none in the room but your woman and I, (as at this time there was no other) she does so, and the door being open, the room filled full, she continued in prayer for three hours time with wonderful assistance.

Dame *Lilias Graham*, her chamber maid told, That so soon as she rose, and put on her night-gown, before she went to her study for her devotion, she used to sit on a chair till her woman comb'd her head, having the Bible open before her, and reading and praying among hands; and every day at that time (said the woman) she shed more tears than ever I did all my life; thir few I wrote out of a book of the minister of *Cyris*.



LADY *Robertland*, one deeply exercised in mind, and who often got as rare outgates, after she had attained, for many years, to as much assurance and stability as any in her time, yet Mr. *Li-*

*Livingston* found her in *Edinburgh* about winter 1649, in as great doubts and darkness as ever before, but many battles brought many victories.



*Follows an account of John Card.*

HIS proper name was *John Monro*, because of his employment he was a tinker, and such are commonly called cards in the shire of *Murray* and *Ross*, therefore he goes under that name of *John Card*, and is still known by that name. I had these following passages concerning him from *Donald Monro* and Mr. *Thomas Hog*, minister of *Kiltearn*, in the shire of *Ross*, whose parishioner was *John Card*, who also was converted by Mr. *Hog's* ministry. Being deposed, at least suspended from the exercise of his ministry by his own presbytery, for his dissatisfaction with the publick resolution the year — the presbytery thereafter appointed Mr. *Hog* to remove out of their bounds. Mr. *Hog* after meeting with *John Card*, gave him an account of this, and desired him to go home, and try if the Lord should make known his mind to him, whether he should go east the country or west the country, since he himself was undetermined, which of them he should do; *John Card* returned the next day, Mr. *Hog* asked him, If he had done what he had bidden him? *John Card* replied, Yes. Mr. *Hog* said, Well then, shall I go east or west? *John Card* answered, You shall neither go east nor west; but quoth Mr. *Hog*, Whither then shall I go? for I must go out of the bounds of this presbytery, *John Card* answered, I know that.

He

as to Card see him in Mr Hog's list  
in st pamphlet no 2

He added, I was never in yonder place called *Murray*. But, said he, (having a staff in his hand, and pointing towards the place whither Mr. *Hog* went after) yonder is the place to which you are to go. Within a few days after, the laird of *Park*, whose sister was Mr. *Hog*'s wife, who lived in the parish of *Oldearn*, a place fourteen miles west from *Elgin*, wrote to Mr. *Hog* to come over to him, and when he came, offered him *Knockandie* to labour, and promised horse and oxen to him. When Mr. *Hog* came to *Knockandie*, he was surprised, when he thought how *John Card* as directly pointed with his staff towards the place, as if he had been shooting an arrow towards a mark, *Knockandie* is in the parish of *Oldearn*; accordingly Mr. *Hog* embraces *Park*'s offer. The said laird of *Park*, after leaving the parish of *Oldearn*, left Mr. *Hog* to live at his dwelling-house in the said parish, the name of it is *Inshock*, if I remember well. While he lived there, Mr. *Hog* at one time being at *Ross*, a captain came to his house, and pretended to his wife, that he had a commission to apprehend her husband. Mrs. *Hog* wrote an account of this to her husband, which he imparted to *John Card*, and desired him to spend some time in prayer anent it. Mr. *Hog* after meeting with *John Card*, they went to the fields together, as they used to do on such occasions, where Mr. *Hog* having asked, If he had done what he desired him, *John Card* taking up a blade of grass, answered, There is not that in it, Mr. *Hog* afterward understood, That this pretence of the captain was but a mere trick to get money from his wife; yet the captain gained nothing by it.

Donald



*Donald Monro* tells me, that *Mr. Hog* himself told him these two last passages. When *Mr. Thomas Hog* was in *Holland*, *John Card* said, That *Mr. Hog* would return to *Kiltearn*, and be buried in the entry of such a door of the church of *Kiltearn*; which accordingly came to pass. The Lords sitting at *Elgin* before *Charles's* death, passed a sentence of banishment on *Donald Monro* and some others. *Donald Monro* having gone west to see *John Card* e're he should go off the country, he told *John Card* he was come to take his leave of him. *John Card* asked him, Whither he was going? he answered, I am going off the country, *John Card* said, You'll never go out of *Scotland*. *Donald* answered, I pray you explain your self. *John Card* replied, I say, You'll never go out of *Scotland*? But, quoth *Donald Monro*, there's a sentence of banishment passed against me. *John Card* answered, tho' there be, you'll not go off the country. How so, said *Donald Monro*? *John Card* said this is the last stroke that the prelates will give in *Scotland*. *Donald Monro* said, How can that be? since the lords are to sit at *Aberdeen* the next week? *John Card* said, The lords shall never sit at *Aberdeen*. E're that very week was ended, news came to *Elgin* that the king was dead; and thus the unhallowed courts of the lords was blown up. *Donald Monro* was forty or fifty years acquaintance of *John Card's*. When *Donald* would have asked *John Card* his thoughts of the times, he would sometimes reply, That if he would tell his thoughts of the times, people would stone him. *Donald Monro*, with several others in prison in *Forreßs*, before the revolution,

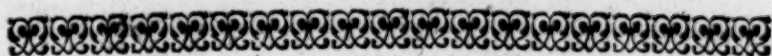
on, one night he sleep'd none at all, but tossed and tumbled in his bed all the night over; some who had been awake in the mean time, and had remarked it, asked him afterwards How he had been imployed that night? He answered, That God had shewed him that popery should overrun *Scotland*; that *Scotland* should be socked in blood; and that after all that, a small remnant should carry the day; and that after, the gospel should be preached with greater power in *Scotland* than ever before, but none there should live to see it.

He said, he was crying to heaven, That the Lord would hasten his coming, and now he hath told him he is coming, and will make this sleeping generation to awaken, and thus he was taken up to enquire of the Lord, whereto he would come? the answer was, To plead a broken covenant, next to be avenged on an adulterous generation, and likewise to comfort the remnant that are mourning, tho' never so few; as also take away the reproaches of his own people, and to glorify his great name, and to raise his fallen interest, and red marches to his poor mourning people, that are starving for want of wholesome food, especially such who are wearying much, that they see not the second temple like the first. But he says, the storm will be so terrible and tempestuous, that those who stood out manfully at last, will fall now, they are so bluthered and black with these deep defectious times, that the storm will come unawares, and lay them by; but the Lord will shortly have glorious days in *Scotland*, but very few of the old ministers will be left.

Patrick



*Patrick Mackilwrath*, a husbandman in *Car-  
rick*, while he was with his father's shearers,  
one night he lay down between two rigs to pray,  
but considering that he would be missed in the  
house, resolved to delay his prayer till he were  
going to bed, he lay in a loft alone, and forgot  
his resolution, till he was stepping into his bed,  
and then remembring his resolution, fell down  
on his knees before the bed, being in his shirt,  
and there he continued till it was fair day light,  
and found neither cold nor weariness, put on his  
cloaths, and gathered the shearers; and that for  
three months after he never sleep'd any at all, and  
yet did all his work as before, and lay down every  
night. When some enquired, what he did in the  
night, seeing he sleep'd none? He answered, he  
was never so busie all his time, as then won-  
dering, and praising God for the new world he  
was brought to. One meeting *Patrick* as he  
came from a marriage feast, asked him if such  
persons were at it as he named? *Patrick* says,  
Will you believe me? the asker says, I'll believe  
you as much as any in the world: Then says  
*Patrick*, if I may be believed, I cannot tell  
who was there, I did eat my dinner, but my  
mind was so taken up with other thoughts, that  
in truth I cannot tell who was present or absent.



*The true copy of a letter written by Mr. John MacClelland, minister of Kirkcudbright, to John lord Kirkcudbright.*

My noble Lord,

February 20. 1649.

**I** have received yours, and do acknowledge my obligations to your Lordship to be redoubled. I longed much to hear what decision followed on that debate concerning Patronages. Upon the most exact trial, they will be found a great plague to the kirk, and an obstacle to the propagation of religion: I have reason to hope, That such a wise and well constituted parliament will be loth to lay that yoke upon the churches, so little advantageous to any man, and prejudicial to the work of God, as hath been many times represented; yea, no question, but the most part of the members of parliament, and the whole kingdom have suffered under it. Men may conceive (peradventure) that it is an amplifying of the ministers privileges, but all the profit shall not redound to the ministry, but to the several flocks. Certainly the removing of it were the stopping of the way to simony, except we will apprehend, that whole presbyteries will be bribed for patronages. I can say no more, but what Christ said to the pharisees, It was not so from the beginning, the pure primitive church knew nothing of it.

But as for their pernicious dispositions to a rupture among sectaries, I can say nothing to them, only this I conclude, their judgment sleeps not: *Shall they escape? Shall they break the covenant,*



covenant, and be delivered? Seeing they have despised the oath, by breaking the covenant (when lo, they have given the hand) and have done all these things, they shall not escape, Ezek. xvii. 16. 18, 19. Which I dare apply to *England* (I hope) without wresting scripture, and therefore, thus saith the Lord God, as I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence on his own head. And I will spread my net upon him, and he shall be taken in my snare. This covenant was made with *Nebuchadnezzar*, and the matter was civil, but the tie religious, wherefore the Lord owns it as his covenant, because God's name was invoked and interponed in it, and he calls *England* to be witness. *England's* covenant was not made with *Scotland* only, but with the high and mighty God, principally for reformation of his house; and it was conceived in the most solemn manner that ever I read of; so that ye may call it God's covenant, both formally and materially, and the Lord did second the making thereof with more than ordinary success to that nation. Now it is manifestly despised and broken in the sight of all nations; therefore it remains, that the Lord should avenge the quarrel of his covenant. *England* has had to do with the *Scots*, *French*, *Danes*, *Picts*, *Normans*, and *Romans*, but they had never such a party to deal with, as the Lord of armies. pleading for the violation of his covenant. They have tasted some covenant blessings, they are to receive some covenant curses upon their parliaments, armies, navies, cities, castles and fair palaces. *Englishmen* shall be made

made spectacles to all nations for a broken covenant, when the living God swears, *As I live, even the covenant that he hath despised, and the oath that he hath broken, will I recompence upon his own head.* There is no place left for doubting, hath the Lord said it? Hath he sworn it? And will he he not do it? His assertion is a ground for faith, his oath a ground of full assurance of faith. If all *England* were as one man united in judgment and affection, and if it had a wall round about it, reaching to the sun, and if it had as many armies as it has men, and if every soldier had the strength of *Goliath*, and if their navies could cover the ocean, and if there were none to peep out, or move the tongue against them, yet I dare not doubt of their destruction, when the Lord hath sworn by his life he will avenge the breach of covenant.—When, and by whom, and in what manner he will do it, I do profess ignorance, and leave it to his glorious Majesty his own latitude, and will commit it to him, and look up and laugh at their new models of a platonick republick, they resolved no king; but the day is coming, when a king will count it great happiness to be from them and their misery; and our King and his house is not more despicable in their eyes, nor they shall be in the eyes of all rulers. Who knows but *England*, who now say, We will have no king, shall be supplicating for shelter under the wings of some prince, and shall be disdained. There is much more than all this included in their judgment.

My lord, I live, and will die; and if I be called home before that time, I am in the assured hopes

hopes of the ruin of all God's enemies in the land. So I commit your Lordship, and your Lady to the Grace of God.

*John MacClelland.*

*A Note of a Sermon preached by Mr. John MacClelland, Minister at Kirkcudbright, after he wrote his letter to the Lord Kirkcudbright, dated February 20. 1649.*

He said, the judgments of *England* should be so great, that a man should ride fifty miles through the best plenished parts of *England* before they heard a cock crow, or a dog bark, or see a man's face ; also, he further asserted, that if he had the best land in all *England*, he would make sale of it for two shillings the acre, and think he had come to a good market.

*An Epitaph made by Mr. John MacClelland, upon himself, a little before his death.*

Come stingless death, have oe'r, lo ! here's my pass,  
In blood character'd by his hand who was,  
And is, and shall be, *Jordan* cut thy stream,  
Make channels dry ; I bear my father's name,  
Stamp'd on my brow, I'm ravish'd with my crown,  
I shine so bright, down with all glory down,  
That world can give ; I see the pearl's port,  
The golden street, the blessed souls resort,  
The tree of life, floods gushing from the throne  
Calls me to joys, begone, short woes be gone :  
I liv'd to die, but now I die to live,  
I do enjoy more than I did believe ;  
The promise me into possession lends,  
Faith in fruition, hope in having ends.

*An*



*An apparition in the castle of Edinburgh,  
the time of the English invading Scotland  
in the year 1651 or 52.*

The governour of the castle of *Edinburgh*, gave an account of this to a godly person in *Edinburgh*, That one night the centry, upon a great noise of drums, and armed men approaching, fired, to alarm the guard, who presently took their arms, approached the walls with the governor ; but hearing nothing, the governor beat the centry, who, notwithstanding, stood to his assertion, whereupon he set another centry, who gave the same account; but the governor, with the guard coming up, could hear nothing, whereupon the governor himself put all away, and stood centry himself, who within a little heard distinctly a great noise, as he thought, of armed men, beating the *Scots* march, and approached to the castle-walls, and then desisted. Finding it an apparition, stood yet longer, till a little after, he heard the same noise approaching to the castle-walls, beating the *English* march, more fierce than the other, and then desisted ; a little after, again he heard a great noise of armed men, marching with greater violence than the other two, and at their approaching the castle-walls, they desisted, and there beat the *French* march more fiercely than the *Scots* or *English* did : Next morning the governor told the foresaid person, what he had met with, and that they were shortly to remove, but the *French* would come e're all the work were ended.

F I N I S.





